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Teaching the Plantations

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The aim of this article is to outline briefly the kind of questions that come up in the Junior Certificate examination on the Plantation section and to present a useful approach to teaching this topic in the light of these questions.

The "People in history" question Plantation often comes up here in two guises. Students are asked to pretend they are (1) a planter who has arrived in Ireland in the sixteenth or seventeenth centuries or (2) a native lord /person whose lands have been planted. The basic rule here is the same for all plantation questions. Be sure that the students know one plantation really well. Of course, that is all ordinary students need to know. Make sure too that the students have an appropriate name for a native from their chosen plantation (i.e. O'Doherty for the Ulster plantation).

Plantations also appear in Question 5. There are several question "s.

Question type 1: Students are asked what was meant by that policy and why it existed?

The policy of plantation was the "planting" or "settling" of English, Welsh or Scottish people on lands taken from the Gaelic or Old English. I think it is important to emphasise here the idea that the Tudor monarchs looked to Spain and Portugal as models for their policies in Ireland. Thousands of Spanish and Portuguese settlers emigrated to America where they were given estates by their governments and this way helped to maintain Spanish or Portuguese rule there. Students will be able to understand this, having studied Cortes or Pizarro.

There are important elements to consider when giving reasons for the plantations:

1. The English authorities distrusted the natives in Ireland both Gaelic Irish and Old English. They believed that it was in their interest to plant settlers who were loyal to their King or Queen. Those planted also had a great incentive to be loyal when they owed their lands and therefore their livelihood to the monarch.

2. Religion was also a factor. Protestantism was seen as an important element in keeping a person loyal to the English crown. Political loyalty and religious loyalty were essentially the same to the sixteenth century mind. In other words it was considered essential at that time for a citizen of a country to be the same religion as the ruler.

3. Plantation was a speedy way to introduce English laws, language and customs into Ireland.

Question type 2: Students are asked to name the plantation they have studied and to explain how it was carried out.

It is important here to remind students actually to name the plantation they have chosen to write about. The name of the plantation alone is worth two out of eight marks. Encourage them to always put a heading on top with the plantation name in it. I would recommend that they do either Laois/Offaly or Munster, simple because they are short. The Ulster plantation is long and difficult, especially for ordinary level students. Having said that, higher level students must do all of the plantations, particularly their causes, and consequences and which one you do in detail obviously depends on where you live.

Question type 3:

Where did the various plantations occur? This usually requires students to fill in a map.

Question type 4:

Name the English monarchs under whom the land was planted.

Question type 5. Describe the short and long-term consequences on the population, culture, religion, politics and/or economy of a plantation you have studied.

Alternative versions of this type of question ask: Why did a town grow up around a fort built at this time? Why did plantation policies lead to the growth of bitterness between peoples in Ireland?

These types of question can be difficult unless the student is well prepared and understands the long-term significance of plantations. It seems to me that this is what

makes the plantations interesting but it is this aspect of plantation that is done badly in the textbooks. This article will therefore emphasise the long-term aspect of plantations.

There are two points I would stress. Firstly, concentrate on the modern town nearest to you that has its origins in a plantation. We all think of Derry but try to get as local an example as possible. Secondly, students often complain that the plantations are boring. The problem, I find, is that they are not really aware of what life was like in many aspects before the plantations. Again, if you take an area and perhaps a plantation family such as the Boyles of Cork, the students can appreciate the changes brought about more readily.

This also brings me to the point that the Laois/Offaly and Munster plantations are seen essentially as failures in textbooks with the implication that no real change occurred in these areas. But this is too simple. The Munster plantation, for example, was restarted after the Battle of Kinsale. It is also advisable not to leave out the Cromwellian plantation. Most of Munster and Connaught were re-settled under the 1652 Acts of Settlement. All land owned by Catholics who had supported the 1641 rebellion was confiscated. Other Catholic landowners could only hold land west of the Shannon.

Essentially while it is important to remember the limitations of each plantation, it is also important to remember that these plantations led to two basic transformations in Irish society. Land ownership moved from Catholic to Protestant hands. This is illustrated by the figures:

Land owned by Catholics in 1600: 90%

Land owned by Catholics in 1700: 15%

In turn this led to the mass displacement and exodus of Irish people. By 1650, thousands of "undesirables" had been eradicated from Irish society, e.g. 4,000 woodkernes left Ulster after the plantation there, most of them going to fight in the Spanish or French armies in Europe. After the Cromwellian plantation, about 12,000 homeless people, widows, orphans and beggars were shipped to the Caribbean as indentured servants in the sugar plantations. Another 30,000 soldiers who had surrendered to Cromwell and Ireton also went to Europe to fight in foreign armies

When you start teaching the plantations, it is essential to have a few resources. Firstly, a map of the towns of Ireland in 1500 and a map of the lordships. These are in most of the text books but it is more effective to have them on an O.H.P. As an introduction to the period the following questions can be put to the students, looking at these maps.

1. Where are most of the towns?
2. Can you suggest any reason why some of the towns are inland?
3. On the map of the lordships, student can be asked what is missing that would be on a modern map. What you are looking for here is the absence of county boundaries and it might be a good idea to supply a modern map for comparison.
4. Ask students what other boundaries there are in their local area and then introduce them to the idea of baronies, parishes and townlands, concepts that did not exist in most parts of Ireland until after the plantations. In this context, it is a good idea to have a map of the local area, showing the baronies and townlands. This can be used to build up the idea that in the 16th century you did not think of yourself as belonging to a place but to a lord. Emphasise then that the lord could be either Norman or Gaelic Irish and introduce the idea of the Pale. A very useful resource here is the map of the Surnames of Ireland, which indicates, at least roughly where people of certain surnames originated. Students always find this fascinating and of course many of the family crests are given on these maps. They can be got in any heraldic centre or shop.

It is not proposed here to go through the terms of all the plantations, but it is worth looking at Laois/Offaly, partly because it is often neglected in the text-books and partly because it illustrates very succinctly several of the major concepts of plantation.

This plantation saw the theory of plantation introduced. The English administration claimed that the O'Mores and O'Connors were guilty of treason and this gave Queen Mary the right to confiscate the whole of their territories in Laois and Offaly.

Land was divided into three parts. One third (the section nearest the Shannon) went to the O'Mores and O'Connors. Two third was to be rented in parcels of 360 acres to settlers who would be loyal to the English crown. Laois and Offaly became the first plantation and these families were the settlers.

The plantation land was "shirred" or divided into counties. O'More's land became Queen's county and O'Connor's land became Kings county. This practice was followed in later plantations.

Law and order was to be maintained at county level. Each country was to have a royal official called a sheriff in charge of law and order. English law was enforced. Minor crimes were dealt with by magistrates, while visiting judges dealt with more serious offences.

Each new county was to have a county town. This would start out as a fort defended by soldiers and would gradually grow in size. It had several important functions. It was to have a square where markets and fairs could be held. In the absence of shops, this was where townspeople and farmers could buy food and other goods they might need. The town also was to have a courthouse and the county jail, essential for maintaining the newly imposed English common law system. Students should again be reminded that these were buildings and concepts that were totally new to most parts of the country. Finally the town was where the new administrative offices of the English government were to be housed.

In Queen's county, the main town was to be called Maryborough and in King's the main town was to be called Philipstown. Overall, both the towns and the counties were designed to be not merely geographical divisions but to be economic, social and political entities as well.

How successful was the plantation? Eighty-eight planters in total arrived with their servants and farm workers. Fifteen of them were already landowners in the Pale, and forty-four were officers in the English army. Some land was also given to Irish planters in the hope that this would give them a motive to stay loyal to the English government. The fact that there were Irish planters in this plantation is not often mentioned in textbooks

that deal with Laois Offaly. This new historical research should be taken into account and students should be encouraged to ask why were there Irish planters and what advantages there were for Irishmen in holding their land directly from the crown? Students should be able to conclude that many native Irish lords wished to pass on land directly to their sons. While this sounds complex for Junior level students I think

it can be presented in a way that is understandable. Anything else is simply a misrepresentation of the facts.

Other plantations are covered well in the text-books, but unfortunately not always in the same text-book. By far the best treatment of the Ulster Plantation is in *People of the Past 2* by M.E. Collins, Margaret Clancy and Mary O Dubháin (Educational Company). It is also excellent on the change from Gaelic society to plantation society. *Focus on the Past* by Gerard Brockie and Raymond Walsh (Gill and Macmillan) is fairly good on the Cromwellian plantation. Other areas planted in the reign of James I are usually ignored in the textbooks.

I intend now to discuss the long term consequences of plantation. I will be referring mainly to the Munster plantation but the material can be applied both to the Plantation of Ulster and to the Cromwellian Plantation.

The main areas of change brought about by the plantations can be grouped under the following headings:

- * population - how many settlers came;
- * Land holding and the new class of landlords;
- * Plantation towns and houses
- * Religion and language
- * the economy
- * Changes in the law and their impact on society
- * Changing patterns of marriage, education and leisure

Population change

No one knows the exact population of Ireland in the 1500s but it is estimated to have been around 750,000. Between 1609 and 1641 alone over 100,000 people came here from England, Scotland and Wales. Even in terms of statistics, such a large body of people were going to have a huge impact on the local community and when it is considered that these people settled in clusters and in towns and villages, their influence must have been great.

In Munster over 500,000 acres were confiscated. The government target was that 8,000 planters (including women and children) would be settled there, a figure which they hoped would reach 20,000 in the second generation. By the 1590s, however, only 4,000 settlers had arrived and many undertakers were breaking the regulations by taking on Irish tenants. The reality in terms of population change did not meet with government expectations. A useful resource here is the 1659 census (see my "Local History" article). While the figures in this census may be inaccurate, it does show the scarcity of the population and gives some indication of the ratio between "Gaelic Irish" (native) and "English" (settler) in an area by the Restoration.

Land holding and the new landlords

Plantation brought a whole new system of landholding to most parts of Ireland outside the Pale. The new landowner was known as an undertaker. In the Munster plantation he was allowed no more than 12,000 acres but of course reality often differed from theory. Many undertakers like Sir Walter Raleigh became owners of estates that were far larger than this.

Landowners, later to be called landlords, had to be Protestant and loyal to the English crown. In Munster they were often the younger sons of lords from the western part of England and Wales. In Ulster many came from Scotland as well as England. Obviously, the landowner could not farm his estate himself so he rented it out to tenants.

Students need to be made aware of the importance of the legal lease by which tenants rented out their land. Under a lease, both tenant and landlord had certain responsibilities. The tenant paid the landlord so much rent for the land and promised to work hard and try to improve it for a fixed number of years. A tenant could not be put off his farm till the term of the lease was up. Prior to this the terms a tenant could get depended on the deal he could hammer out with a lord.

Landlords made a profit from the rents but in return they had certain duties. At the start of the plantation, a landowner had to have enough money for a year's supply of seed corn and food as well as animals to stock the estate. He had to build houses for his tenants, defend them with arms and soldiers. In Munster all tenants were meant to be Protestants while in later plantations, there were severe restrictions on having Irish

tenants. These rules were largely ignored as the land owners could get higher rents from the Irish and give them shorter leases, so Irish tenants remained on planted estates, even when the old lords disappeared.

By the end of the 1600s, the Irish countryside had come to be dominated by these huge landed estates. A useful source for showing this is the National Library of Ireland map collection, which has a number of maps of landlord estates. Map 1, showing the Co. Cork estate of Arthur Remuel Shuldham (1801-3) is a good example. The estate was 10,278 acres, three quarters of which was mountain and bog. These types of maps do bring home to the students the geographical nature of estates. Most students fail to appreciate that a landlord did not just own farms and houses, but also towns, villages, woodland and rivers, as well as the game and the fish therein. The maps are essential to illustrate the power of the landlord.

Landlordism, introduced through the plantations became central to Irish society, but the plantations also brought other changes. Settlers came from all backgrounds, so status now depended on the amount of land held. It no longer mattered whether your ancestors had been considered noble in the past. Landlords built new towns and therefore outside the big cities, most shops, pubs and houses belonged to them. They usually held office of magistrate or justice of the peace, so that in effect they were the person who judged local petty crime and meted out punishment.

Plantation towns and houses

Although about half of the new plantation towns were in Ulster, there are also many in Munster. Here are some that illustrate the design of the plantation town: Glin, Askeaton, Killarney, Lismore, Mallow, Tallow, and Bandonbridge. A very good illustration of a typical plantation town is in *People of the Past 2* by M.E. Collins, Margaret Clancy and Mary O Dubháin (Educational Company) pp85-6. It is well worth while copying it onto an OAP and showing the students the characteristic straight streets, squares or diamonds, trees. A good exercise would be to compare it with one of the Speed maps from the National Library map collection, which are good examples of medieval towns.

The difference between the houses of the new settlers and the old Irish clochan-style dwelling should be made clear. Again illustrations from *People of the Past 2* or other

text- books can be enlarged to show the old and new styles side by side. Some comparisons can be listed like this:

<u>Clochfin</u> (native Irish house)	<u>Settler house</u>
One storey	Two/three stories
Thatched roof	Tiled or slate roof
One room	Two or more rooms
Walls made of mud	Stone or timber frame walls
No glass in windows	Glass in windows
No chimneys	Brick chimneys

After the plantations chimneys became a status symbol, something that marked a planter off from the native Irish. One Gaelic writer wrote in disgust that houses everywhere were sprouting chimneys like mushrooms after rain, such was the rush to acquire this symbol of "civility".

The role of towns in the success of a plantation cannot be over-estimated. They acted as centres of English political and economic control. They had four main functions:

1. Towns were places where markets and fairs could be held in safety without fear of a raid from an enemy. The number of market towns in Ireland in 1620 was 42; by 1641 it had risen to 223.
2. Towns acted as centres of administration and housed the offices of auditors, tax collectors and other civil servants.
3. Towns provided centres for the law courts where the new English law could be implemented.

4. Some towns went two representatives to the Irish parliament in Dublin. Those representatives had to be Protestant and the new towns were centres where Protestantism could grow.

Religion and language

While Catholicism remained the religion of the majority of people in Ireland, the plantations helped to spread Protestantism. This was particularly true in the case of the Ulster plantation which brought large numbers of Protestants to Ireland and because of the nature of that plantation, they tended to settle in clusters.

It is important to remind students of the differences between Anglicans and Presbyterians because they tend to forget that they learned about the Reformation in Europe when they begin to do Irish history. They should also realise that religion was not such a divisive issue in the first plantations. The bitter wars over religion in Europe and Britain in the seventeenth century had their impact on Ireland and politicised religion here too. Remember too that the plantation schemes assigned land to the Anglican Church and that Protestant churches and schools were built in the new towns.

The plantations also played a big part in spreading the English language to all parts of Ireland. Even by the late 1600s most of the upper classes in former Gaelic areas could speak English as well as Irish. In the towns only the poorer Gaelic Irish spoke Irish as their everyday language. More and more people spoke English when they saw it was the language of business, trade and politics. Above all it began to appear that English was the language of power, Irish the language of poverty.

The economy

Plantation certainly led to economic growth, although like today, the wealth was not spread evenly.

- New towns opened up a lot of career and business opportunities.
- New farming methods were more efficient than old. The Gaelic system of moving cattle from one pasture to another went. Wide-open spaces were turned into fields, enclosed by hedges. Heavy English ploughs were brought in which could dig deeper

into the soil. Large areas of grassland were drained, ploughed and turned into cornfields.

- Thousands of acres of forest were cut down to start up a timber industry. The planks were used to build ships or for staves for barrels. Ports like Youghal developed to export timber.
- A very efficient export trade was started in leather, wool and tallow (fat for candles).
- Finally some landlords set up small industries on their estates making iron goods or glass, which provided a totally new type of employment for Irish people.

A new system for law and order

English common law was used throughout the new counties; estates and towns set up by the plantations. What students need to be told is what exactly common law is and how it differed from Gaelic or brehon law.

In Gaelic Ireland the person in charge of administering the law was the brehon, a post which was usually hereditary in one family. A court was a public assembly, open to all, usually held on a hill. The brehon listened to the case put forward by the accuser and the accused. Sometimes they had pleaders trained in brehon law to speak for them. After the pleading, the brehon made his award according to ancient law books. If he found a man or woman guilty, their family or clan had to pay a fine (eiric) to the victims. The fines could be very heavy for serious crimes. In 1600 in Donegal, the average payment for the murder of a person of medium wealth was 168 cows. Not all the fine went to the victim, however. It had to be shared with the brehon and the local lord.

There were no jails in Gaelic Ireland and a brehon could not order an execution. The accused could not be kept in jail before the trial, so their family or clan were responsible for ensuring they turned up. Sometimes they did not. The victim's family then had the right to obtain compensation by force. This led to cattle raiding and looting. In Co. Kilkenny in the 1530s even priests seized goods from families who owed them money for baptisms and weddings.

Sometimes a clan refused to accept responsibility for one of its members. The person then became an outlaw and could legally be put to death by anyone he injured. This

meant that death sentences were often carried out, even though the brehon could not order them. It was common for servants who murdered their masters to be burned or hanged.

What was English common law? It had to be accepted across the whole country. Lords had to accept it, just like everyone else and could not set up their own courts. One of the most important jobs for kings and queens in the past was to see that the system worked. They appointed judges who travelled on "circuits" to bear serious cases. They also saw that there were networks of local magistrates or justices of the peace to deal with small-scale crime.

The law had to be enforced so that everyone lived under the "king's peace" and for this purpose there was a sheriff in each county and a constable in each parish. Trials were held in a fashion similar to today. It was the sheriff's or the constable's job to guard the accused until the trial. If a person was found guilty, he or she was punished - not their clan or family. In other words, the individual was now responsible for their own actions. Sentences were harsh. Jail could be given, but flogging and torture were also common. So were executions, by beheading or hanging, which were held in public and could always be guaranteed to draw a good crowd.

It is important to note that changes in the Brehon system took place in the 1500s even before English power was established. Gaelic lords had begun to employ non-hereditary lawyers even those of English descent and to take responsibility for punishing criminals. However it was only when all of Ireland was brought under English rule that English common law became the only law in Ireland.

There was a lot of crime in the troubled years of the 16th and 17th centuries. From the 1580s there was almost continuous war in one part of Ireland or another for a quarter of a century. The main result of the fighting was the large number of famines over wide areas. Unlike England, there was no system of poor relief. People, whose lives were disrupted, simply wandered around the countryside or begged in order to stay alive. They were often accused of harming people or looting property or simply of being a public nuisance. In 1659, for instance, Dublin corporation ordered that "a large cage be set up in the corn market... to imprison all beggars, idle women and maids selling apples and oranges" as they were causing a disturbance to the inhabitants.

The English conquest probably increased the amount of crime. Following the enclosure of grazing land (creaghts), many herdsmen were out of a job. Many chiefs had their power stripped away after rebellions and others had signed deals with the English under the surrender and regnant system, after which their private armies were unemployed. These Kamei could include anyone from a penniless younger son or cousin of a lord to a foot soldier. Many of them turned to crime, especially robbery. Along the coast, especially in the west and south-west, where the land was poor, they became pirates. Their ships raided up and down the coast and into the small islands, a menace to local people and lone merchant ships. In Connaught, the O'Malley clan made others pay for the right to fish, while they raided ships off the coast.

English rule also brought many new common-law crimes to Ireland. Vagrancy or begging was seen as a crime for the first time. It was punished by whipping for the first offence and long term imprisonment if the crime became persistent. Keeping an alehouse without a licence was punishable by fines as were brawling in public, drunkenness or being absent from the Protestant church on Sunday. Women committed far fewer crimes than men but two new ones, scolding and witchcraft were particularly associated with them. "Scolding" was gossiping and was punished by tying the culprit onto a ducking- stool and dipping her in the river. Witchcraft was a more serious offence for which the punishment was death. In fact there were very few cases of either crime recorded. Cases that were brought to court were mostly between native Irish and settlers rather than people from the same community.

Marriage, education and leisure

The spread of English rule to all parts of Ireland brought about a revolutionary change in the everyday lives of people. This was particularly true of marriage, where English law replaced the older Brehon laws on marriage around the country.

The medieval and Gaelic view of marriage was that it united two clans or families. The more modern view, reflected in English common law, was that it united two individuals. These different views have to be kept in mind when looking at the two sets of laws.

One of the major differences between the Gaelic and English approaches to marriage can be seen in the issue of the dowry. In Gaelic Ireland up to the 16th century, the

husband usually made a marriage gift (*coibhche*) to his bride. This became her property, separate from her husband's. By the middle of the 16th century this practice had given way to the English one of the wife's family paying the husband a dowry on marriage. The going rate among small landowners was forty cows, rising to between sixty and eighty for minor lords, both Old English and Gaelic. For town merchants, the sum of £40 was common. Dowries could include all sorts of items from pots and pans to the 1,200 mercenary Scottish soldiers that Lady Agnes Campbell's family paid when she married Turlough Luineach O'Neill in 1569. These soldiers helped him to keep his position as head of the O'Neill clan for twenty years.

The change from marriage gift to dowry was one result of the spread of common law. It went alongside other changes which led to a weaker position for the women of wealthier families after the plantations as these tables opposite show:

<p>Women under brehon law</p> <p>Property.</p> <ul style="list-style-type: none"> * A wife could have her own property and acquire more, independently of her husband. She could leave it in a will to whomever she wished. *The wife of a Gaelic lord received revenues from the clan for her own use. <p>Names...</p> <ul style="list-style-type: none"> * Wives, rich and poor, kept their own names. <p>Inheritance:</p> <ul style="list-style-type: none"> * On her husband's death a wife had no claim on the lands he held as lord but kept any property she owned 	<p>Women under common law</p> <p>Property:</p> <ul style="list-style-type: none"> * A husband had almost total control of the property his wife brought to their marriage. usually had no property of her own to leave * A wife usually received an allowance set by her husband but there was no law about this. <p>Names:</p> <ul style="list-style-type: none"> * Wives usually took their husband's names <p>Inheritance:</p> <ul style="list-style-type: none"> * A wife was entitled to at least one third of the lands on her husband's death. Whether single or married she could inherit property if there was no male heir
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personally

Widows

* There was no legal provision made for widows, but they could run their own businesses

Debts

*A widow was not responsible for the debts incurred by her husband.

Divorce

* Divorce was common but more popular with men who could easily "put away" their wives.

Illegitimate children

*Children born outside marriage were entitled to share in their father's property.

though, a gentleman's estate was "entailed" meant it went to his nearest male relative.

Widows

* Widows of wealthy men were allowed to "jointure" which was the income guarantee she brought her dowry into the marriage. In widows were allowed to run their husband but in large businesses they were obliged to be in charge.

Debts

* A widow had to pay her husband's debts.

Divorce

*Divorce was rare and difficult to get.

Illegitimate children

* Children born outside marriage could not share in their father's property.

Students find these contrasts interesting and could be asked to discuss the main differences between the two systems, which they would have preferred to live under and whether women gained or lost by the introduction of the common law.

There were many more social changes that came about through the spread of plantation and English law and custom. In dress, the Irish began to look more like the English. Laws were passed to forbid the wearing of mantles, Irish braces and trousers and the "glib" or fringe of hair. These laws were ignored by many but the changes did come gradually. People started to wear shoes and stockings, especially in towns, as well as English hats and caps.

The English custom of "swaddling" babies became more widespread. This meant that babies spent at least four months in swaddling clothes so that they could not move their heads or their limbs. This was supposed to make the limbs grow straight.

An example of how children of wealthy English settlers were reared can be seen in the family of Richard Boyle. He had eight daughters and seven sons. All were put out to a wet nurse for two years and then fostered for another number of years. Both boys and girls were privately tutored at home. After that the boys went to Trinity College or to a college in England before they completed their education with a tour of Europe. The girls never went to school. This was a change from a century before when many girls from the richest families went with their brothers to school or took lessons in the local convent. In general upper class girls received a lower standard of education at this time than their grandmothers or great-grandmothers

English ways of dancing such as jigs and hornpipes became popular at the time of the plantations. Well off people engaged in out-door sport like horseracing, hunting and shooting. At the same time, Irish pastimes were considered "uncivilised" and sonic, like harping and gambling were banned. Licensing laws were brought in to limit the sale of whiskey and wine. The aim was said to be to control the natives' excessive drinking.

Fynes Moryson, an English official in Ireland wrote

When they come to any market town to sell a cow or a horse, they never return home till they have drunk the price in Spanish wine or Irish usquebagh (whiskey) and till they have outslept two or three days drunkenness. (Itinerary, 1607)

Students could be asked if Fynes Moryson was a neutral observer and to suggest why he might be critical of the Gaelic Irish.

Planters complained that the Irish were immoral. Many were shocked that the Gaelic Irish slept naked and on the floor, not in beds. Others felt that their clothes, especially the women's were immodest and that the Irish were dirty and lazy. Laws were passed to do away with the remains of customs which had been accepted under brehon law. For instance, polygamy was outlawed and children born outside legal marriage were declared illegitimate.

This is just a small resum6 of some of the changes brought to Irish society by conquest and plantation. They might or might not have come about anyway. It does not matter, for I think you must agree they were revolutionary and it is a very good

exercise for students to consider what legacy of the plantations remain with us today.

I hope this approach brings the topic more to life for your students.

*Gráinne Henry is the author of *Tudors and Stuarts: reformation, conquest or colonisation?* [Addison, Wesley Longman, 1996]